Several

REASONS

For maintaining the

ANTIQUITY

And

NECESSITY

Of

EPISCOPACIE.

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BRITISH MUSEUM

Several

REASONS

For maintaining the Antiquity and Neceſsity of

EPISCOPACIE.

1. THat the name of *Epiſcopacie*, even as it ſignifieth a *degree* of Eminency in the Church, is a Sacred and Venerable Title; firſt in holy Scripture aſcribed to our bleſſed Redeemer, who as he is *Dominus Dominantium*, Lord of Lords, 1 *Pet.* 2. 25. *Episcopum. Acts* 1. 20. ſo alſo *Epiſcopus Epiſcoporum*, Biſhop of Biſhops, the Shepherd and Biſhop of our Souls: next to the Apoſtles, whoſe office in the Church is ſtyled by the Holy Ghoſt *Epiſcope*, a Biſhoprick, *Let another take his Biſhoprick*; though it be tranſlated, Let another take his office, yet the Original ſignifies not an Office at large, but an Epiſcopal function; that Office which *Judas* loſt, and *Matthias* was elected into; which was the Office and Dignity of an Apoſtle: * laſtly to thoſe whom the Apoſtles ſet over the Churches, as namely, to *Timothy* and *Titus*, who in the Subſcription of the Apoſtles Letters, Divinely inſpired, are ſtyled Biſhops in the reſtrained ſenſe of the word 2 *Tim* 4. written from *Rome* to *Timotheus* the firſt *Biſhop* elected of the Church of *Epheſus*: and to *Titus*, the firſt elect Biſhop of the Church of the *Cretians*. How ancient theſe Subſcriptions are, it is not certain among the Learned. *If*

* Ambroſ. com. in Epheſ. cap. 4. v. 10. *Apoſtoli ſunt Epiſcopi.* Jerom. ad Marcel. *Apud nos Apoſtolorum locum tenent Epiſcopi.*

Cyp. c. 7. l. 3. *Apoſtolos, id eſt, Epiſcopus, & præpoſitos Dominus elegit.*

Aug. in Pſal 45. *loco patrum erunt filii, id eſt, Apoſt. Epiſc.* Et ibid. *Dilatatum eſt Evangelium in omnibus finibus mundi: in quibus principes Eccleſiæ, id eſt, Epiſcopi ſunt conſtituti.*

they bear not the ſame date with the *Epiſtles* themſelves (the contrary whereof neither is nor can be demonſtrated) yet they are undoubtedly very ancient, and of great Authority: And in them the word *Biſhop* cannot be taken at large for any *Miniſter* or Presbyter, but for a ſingular perſon in Place or *Dignity* above other Paſtors; for there were many other Presbyters in *Epheſus*, both before and beſides *Timothy*, *Act.* 20. 27, 28 and in the Iſland of *Creet* or *Candie*, there muſt of neceſſity be more than one Paſtor or Miniſter. Beſides, St. *Paul* inveſteth *Timothy* in Epiſcopal power, making him a *judge* of Presbyters, both to *rebuke* them, 1 *Tim.* 5. 1. and to *prefer* and *reward* them, verſe 17. and to *cenſure* them, verſe 19. *Againſt an Elder receive no accuſation but under two or three witneſſes*; and giveth to *Titus* expreſly both *poteſtatem ordinis & juriſdictionis*, of Order and Juriſdiction; of Order in theſe words, *Chap.* 1. 5. *That thou ſhouldſt ordain Elders in every City*; and of Juriſdiction, *I left thee in Creet that thou ſhouldſt continue* ἐπιδιορθώσῃ, to correct or redreſs the things that remained, or thoſe things which the Apoſtle before intended to amend, but had not redreſſed.

2. The Angels of the ſeven Churches, *Apoc.* 10. 20. were no other in the judgment of the beſt Learned * Commentators both Ancient and *Later*, than the Biſhops of thoſe Sees for in thoſe Provinces or Territories there cannot be conceived to be leſs than many hundred ordinary Preachers and Paſtors; yet there were but ſeven preciſely anſwering to the ſeven golden Candleſticks. Seven Candleſticks, ſeven lights burning in them, theſe can be no other than ſeven prime Paſtors, who had the overſight of the reſt: for the Errors and Abuſes in thoſe Churches are imputed to them, and they reproved for not redreſſing them. *Chap.* 2. 14. *Thou haſt them that maintain the Doctrine of* Balaam; and *verſe* 20. *Thou ſuffereſt the woman*

* Aug. Ep. 126, & Comment in Apoc. hom. 2.
Ambroſe 1 *Cor.* 11. 16 *Occumenus*, *Arethas*, *Marlorat.*
Pareus in Apoc. c. 1. 2.
Policarp. *Epiſcopis Smyrnæ*, *Oneſimus Epheſi*, *Antipas Pergami*, &c.

*woman Jezebel *to teach*, &c. * *Edit Teclæ*, it is γυναικος thy wife which demonstrateth that the Angel there signifieth one singular man of Authority in the Church, and not the whole Clergy of that place, *Ep. ad Episc. Winton.*

3. It is confessed by *Molinæus*, and other Learned Patrons of Presbyterial Government themselves, that Episcopacy is a plant, either set in the Church by the Apostles themselves, or their immediate Successors in the First and best ages of the Church; and is it agreeable to Piety to swear the Extirpation of such a plant?

4. It cannot be denyed, that when the Church most flourished, and was of far larger extent than now it is, over the face of the Christian World; there was no † other Government than Episcopacie regulated by Divine Precepts, and Ecclesiastical Canons: and shall we swear to extirpat that Government under which the Church most thrived and flourished? Shall we swear against our Prayers, *viz.* for the rooting out of that, upon which we are enjoyned to pray to God *to pour down the dew of his blessing?* Surely the dew of Heaven burns not the root of any Plant upon Earth, but waters it and makes it grow.

† *Concil*, Nice. *Can.* 5. *Conc.* Anticch, *Can.* 6. *Concil*: Sard. *Can*: 14 *Conc*: Chal: *Acts* 5. c: 29: Ignatius *in Ep: ad Philad*: Irenæas *l*, 3: *c*: Tertul: *l*: *de baptismo*. Euseb. *l*: 6: *c*: 40: Jerom *ep*: *ad* Nepot, Optatus *l*: 1, *cont*: *Parmen*: Amb: *in Eph*: *cap*: 4. Basil. *Eph*: 7.

5. They were Bishops who had the chiefest hand, first in the Plantation of Christian Religion in the days of *Lucius*, King of *Britain*; and after in the Restitution in the days of *Etherdred* King of *Kent*; and in the Reformation of it in the Reign of *Edward* the sixth, and *Elizabeth*: and is it a Religious act to eradicate that Government and Power which both planted and pruned Religion it self?

6. Christ

6. Christ died not *intestate*; he made his last Will and Testament, and by it bequeathed many Legacies to his Church, and among them not only Catholik Doctrine, but Dicipline also. This Discipline, if it be not Episcopal Government moderated by Evangelical and Apostolical Rules, the whole Church is guilty of the loss of a Sacred and Precious Jewel: for certain it is out of Records of all ages of the Church, that no other was ever retained or can be found save this, before the Religious Reformer and Magistrats of *Geneva*, having banished their Popish Bishops, were after a sort necessitated to draw a new Plat-form of Ecclesiasticall Discipline by Lay-Elders. Christ as the Apostle teacheth us, *was faithfull in the house of God*, as *Moses*: and if *Moses*, after his forty days speech with God on the Mount, received a patern from God and delivered it to the *Jewes*, not only of Doctrine but of Dicipline also, which continued till Christs coming in the flesh, it cannot be conceived, but that Christ left a patern of Government to his Church, to continue till the end of the world: and doubtless, his Apostles with whom he conversed forty days after his Resurrection, speaking of those things which appertain to the Kingdom of God, *Act.* 3, 1. delivered that to the Church which they received from their Master. What Government or Discipline was that? There can be conceived but three forms of Government; Episcopal, most conformable to Monarchy; Presbyterial to Aristocracy, and independent as they Term it, to Democracy, Presbyterial or independent, it could not be, for Presbyterial is no Elder then the Reformation in *Geneva*, and the independant no Elder then *New-England*: whereas Episcopal Government hath been time out of mind, not in one but in all Churches, And sith it was not first constituted by any Sanction of a General Counsel, it follows necessarily, according to St. *Augustins* observations, that it must needs be an Apostolical Institution. For what not one Church, but all Churches, not in one age, but all ages, hath uniformly observed and practised, and no man can define who, after the Apostles, were the beginners of it: must needs be supposed to be done by Order or Tradition from them.

7. This form of Government was not only generally received and embraced

braced by Catholicks, but even by Hrreticks and Schismaticks; who though they severed from the Communion of the Church in Doctrine, yet not in Discipline. For the *Novations* and *Donatists* had Bishops of their own, from whom they took their names; only * *Aerius*, who stood for a Bishoprick, and missed it, out of discontent broached that new Doctrine wherewith the heads of our Schismaticks are so much intoxicated, *viz.* That *there ought to be no distinction in the Church between a Bishop and a Presbyter*: and for this confounding those Sacred Orders, was himself ranked among Hereticks, and stands upon record in the Bedrolls of them made by *Ephiphanius*, *Augustin*, and *Philastrius*. It is true, he had other brands on him, but this was the proper mark put upon him by those ancient Fathers, who mention this Tenet of his as Erroneous and Heretical. I grant some of the ancient Doctors affirm, That in the beginning, till the prevention of Schism made this distinction between Bishops and Presbyters: they were all one in name, as now they are in those essential parts of their function, *viz.* Preaching of the Word, and administration of the Sacraments. But *Aerius* was the first who professedly oppugned the Ecclesiastical Hierarchy, maintaing, That *there ought to be no difference and distinction between Bishops and Elders.*

* Ephiphanius *Hæres.* 75. *p.* 295. Aug, *ad quod vult Deum.* Aeriani *ab* Aerio *quodam sunt nominati, qui cum esset Presbyter, doluisse fertur quod Episcopus non potuit ordinari, dicebat Presbyterum ab Episcopo nulla differentia debere discerni.* Hieron *in Tit,*

8. This assertion of *Aerius*, as in the Doctrine thereof it was defined by the Doctors of the Church to be Heresie, so in the practice thereof it is condemned by the great Councel of *Chalce-*

don, to be Sacriledge: To confound, ſay they, the Ranks of Biſhops and Elders, * and to bring down a Biſhop to the inferior degree of an Elder, is no leſs then Sacriledge. Now I would fain know how that comes to be truth now, which was condemned for Hereſie; and to be Piety now, which was branded for Sacriledge above 1300 years ago.

* Con. 1. Art. 15. c. 29. *Epiſcopum in Presbyteri gradum reducere eſt Sacrilegium. Anatelius Conſtant. Epiſcop. dixit iſ qui dicunter ab Epiſcopali dignitate ad Presbyteri ordinem deſcendiſſe ſi juſtis de cauſis condemnantur, nec Presbyteri honore digni ſunt*

9. Neither were the Fathers of the Councel of *Chalcedon* only zealous in this Cauſe, which ſo much concerned the honour of the Church: but the other three alſo, whoſe authority St. *Gregory* held to be the next to the four Evangeliſts and the Doctrine thereof is after a ſort incorporated into our Acts of Parliament, *Eliz.* 1. In theſe Councels which all conſiſted of Biſhops, Epiſcopacy it ſelf is almoſt in every Canon and Sanction either Aſſerted or Regulated,

10 Next to the primitive Church, we owe a reverend reſpect to the Reformed Churches beyond the *Seas*; who either have Biſhops, as in *Poland*, *Tranſilvania*, *Denmark*, and *Swethland*; or the ſame function is in Nature, though not in Name: to wit, Interdents and *Super*-intendents; as they would have them if they could, as *I* underſtood from many Miniſters in *France*; or at leaſt approve of them, as appeareth by he teſtimony of *Beza*, *Sadiel*, *Scultetus*. and others.

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11 What ſhould *I* ſpeak of the Articles of Religion ratified by a *Sequence* of Religious Princes ſucceeded one the other, and confirmed by Act of Parliament; to which all *Benefited* men are required under pain of loſs of their livings, within a month to proteſs their aſſent and conſent; in which, both the power and Conſecration of Biſhops and *Miniſters* is expreſſie aſſerted, and their diſtinction from

from Presbyters? or of the Statute of *Carlile*, the 15. of *Edw.* 2. and the first of Qu. *Eliz*, * with very many other unrepealed Acts, in which Episcopal Government is either related unto, or regulated and confirmed in such sort, that quite to abolish and extirpate it would bring a confusion, and make a stop as well in Secular as Ecclesiastical Courts? And therefore our zealous Reformers if they think themselves not too good to be advised by the great Counsellor, ought to take head how they rashly and undevisedly pluck up the tares, as they esteem them, of holy Canons and Ecclesiastical Laws, *ne simul eradicent & triticum*, lest together with those tares (as they count them) they pluck up by the roots the good wheat of many profitable & wholesome Laws of the Common wealth and Acts of Parliament.

* See *Art.* 36, *& l. de Consecrat*, It is evident to all men reading holy Scriptures, and ancient Authors, that from the Apostles time there have been these three Orders in the Church of Christ, and that a Bishop ought to correct and punish such as are unquiet, criminous & disobedient within his Dioces, according to such authority as he hath by the word of God

12. But if the Authority of the House could soon cure these sores in precedent Acts of Parliament, yet how will they make up the breaches in the Consciences of all those, who in the late Protestation and this New Covenant, have taken a Solemn Oath to maintain the priviledges of the Members of Parliament, and the Liberties of the Subject? The most Authentical evidence whereof, are *Charta Magna*, and the Petition of Right; in both which the Rights of the Church and Priviledges of Episcopal Sees are set down in the Forefront in Capital Letters.

13. To strain this string a little higher, the power of granting *Congedeliers*, together with the investitute of Archbishops, bishops, and Collation of Deanries, and Prebends, with a setled Revenue from the First fruits and Tenths there, *is one of the faireſt flowers in the Kings Crowns*; and to rob the imperial Diadem of it (considering the King is a Person most Sacred) is Sacriledge in a high degree; and not Sacriledge only, but Perjury also in all those who attempt it. For all Graduates in the Un-

Univerſity, and men of Rank and *Quality* in the Common-wealth, who are admitted to any place of eminent Authority or Truſt, take the Oath of Supremacy, wher by they are bound to defend and propugne all *Preeminences*, Authorities, and Prerogatives annexed to the Imperial Crown; whereof this is known to be one inherent in the King, as he is Supreme head of the Church within his Realms, and Defender of the Faith.

14. Yet for all this, admit that *Reaſon of State* ſhould inforce the Extirpation of Epiſcopacie thus rooted, as it hath been ſaid, both in the Royal Prerogative and Priviledge of the Subject, and in the Laws of the Land; it is a golden Maxim of Law, *Poſſumus quod jure poſſumus*, we can do no more than lawfully we may. If Epiſcopal Government muſt be overthrown, it muſt be done in a lawful way, not by Popular Tumults but by a Bill paſſed in Parliament; and that to be tendered to His *Majeſty* for his *Royal* Aſſent. And how ſuch a Bill can be preſſed upon His Majeſty, who hath taken an Oath * at His *Coronation*, to preſerve Biſhops in ther Legal Rights, *I* muſt learn from our great Maſters of the Law. For by the Goſpel, all inducements to ſin are ſin; and ſolicitations to perjury are tainted with guilt: neither is there any power upon earth to diſpence with the breach of *Oaths* lawfully taken.

* *Vide, Record in Exchequer.* I will preſerve and maintain to you and the Churches committed to your charges, all Canonical Priviledges, and *I* will be your Protector and Defender to my power, by the aſſiſtance of God, as every good King in His Kingdom in right ought to defend the Biſhops, and Churches under their Government, *&c.* Then laying his hand on the Book on the *Communion* Table, he ſaith, The things which I have before promiſed, *I* ſhall perform and *keep*, ſo help me God, and by the contents of this *Book*.

15. If we deſire that this *Church* ſhould flouriſh like the *Garden of Eden*, we muſt have an eye to the nurſeries of good Learning and Religion, the two *Univerſities*, which will never be furniſhed with choice

choice plants, if there be no preferments and incouragments to the Students there, who for the far greater part bend their studies to the Queen of all Professions, *Divinity*: which will make but a slow progress, if Bishopricks, Deanries, Archdeaconries, and Prebendaries, and all other Ecclesiastical dignities, (which, like *silver spurs*, prick on the induity of of those who consecrat their labours and endeavours to the glorifying of God, imploying their talent in the Ministery of the Gospel, be taken away. What sails are to a ship, that are affections to the soul; which if they be not filled with the hope of some rewards, and deserved preferments, as a prosperous gale of wind) our Sacred studies and endeavours will soon be calmed: for,

* *bonos alit artes; omnesque incenduntur studio gloriæ; jacentque ea semper quæ apud quesque improbantur*: Honour nourisheth Arts; and all men are inflamed with desire of Glory; and those Professions fall and decay, which are in no esteem with most men. And if there are places both of great *Profit*, Honour, and Power propounded to Statesmen, and those that are learned in the Law, like rich Prizes to those that prove Masteries; shall the professors of the Divine Law be had in less esteem than the Students and Practicers in the Municipal? And shall that Profession only be barred from entring into the *Temple of Honour*, which directeth all men to the *Temple of Virtue*; and hath best right to honour by the Promise of God, *Honorantes me honorabo*, those that honour me, I will honour; because they must honour God in every action, of their function, which immediatly tendeth to his glory?

* *Cit. Tusc. quest.*

Ob, They will say, That Episcopal Government hath proved inconvenient and prejudicial to the State; and therefore the *Sol*, Hierarchy is to be cut down, root and branch. Of this argument we may, as *Cicero* doth of *Cato* his exceptions against

† *Murena*, Set aside the Authoritie of the Objectors, the *Objection* hath very little weight in it. For it is lyable to many and just exceptions, and admitteth of divers Replyes.

† *Pro Mur. tolle nomen Catonis*

Firſt it is ſaid, That Epiſcopal Government is inconvenient and miſchievous, and Prejudicial to the State: but it was never proved to be ſo.

Secondly, Admit ſome good proof could be brought of it; yet if Epiſcopacy be of Divine Inſtitution, as hath been proved, it muſt not be therefore rooted out, but the Luxurious ſtems of it pruned, and thoſe additions to the firſt inſtitution from whence theſe inconveniences have grown ought to be retrenched.

Thirdly, If Epiſcopacy hath proved inconvenient, and miſchievous in this age, which was moſt † beneficial and profitable in all former ages, the fault may be in the Maladies of Patient, not in the method of Cure. This age is to be looſeneſs of the times will not brook the Sacred bands of Epiſcopal Diſcipline, is rather a proof of the integrity thereof, then a true argument of any malignity in it to the State: without which, no effectual *means or courſe can be taken, either for the ſuppreſſing Schiſmaticks, or the continuation of a lawful and undenyable ſucceſſion in the Miniſtery.

16. Laſtly, Though ſome of late think they have brought gold, ſilver & precious ſtones to build the Houſe of God, by producing ſome ſtuff, out of Antiquity, to prove the Ordination of Presbyters by meer Presbyters; yet

† *Statute. Edw.* 3 *Ann.* 25. The Church of *England* was founded in the ſtate of Prelacy, *&c.* for we ow to it our beſt Laws, made in the *Saxon* times, and The union of the two Roſes, *York* and *Lancaſter*, the marriage with *Scotland*; and above all, the Plantation and Reformation of true Religion. See *Vindication of Epiſcopacy*, pag 23, 24. See alſo the Statute book of 16. *Rich.* 2. where the Commons ſhew, That the Prelates were much profitable and neceſſary to their Soneraign Lord the King, and the Realm, *&c.*

* Jerome Adverſ. Luc. c, 4, *Eccleſiæ ſalus a ſummi ſacerdotis dignitate pendet, cui ſi non exors quædam & ab omnibus emens detur proteſtas, tot in Eccleſia efficientur Schiſmata, quot ſacerdotes.* Cypr. Ep. 3, *Non aliunde Hæreſes abortæ ſunt, aut nato Schiſmata, quam inde quod ſacerdoti Dei non obtemperatur; nec unus in Eccleſia ad tempus ſacerdos, & ad tempus judex vice Chriſti cogitatur.*

yet being put to the *test*, it proves meer trash: for there can be no instance brought out of Scripture of any Ordination without Imposition of Apostolical or Episcopal hands, neither hath prim Antiquity ever approved of meer Presbyters laying hands one upon another, but in Orthodoxal Councels revoked, cassated, and disanulled all such Ordinations, as we may read in the Apologies of † *Athanasius*, and elsewhere.

† Athanas. Apol. 2. *Colithus quidem presbyter in Ecclesia, Alexandrina alios Presbyteros ordinare præsumpserat; sed recisa fuit ejus Ordinatio, & omnes ab eo constituti Presbyteri in laicorum ordinem redacti.* See *Epiph.* Hær. 37. The order of Bishops begets Fathers in the Church but the order of Presbyters Sons in Baptism but no Fathers or Doctors.

What shall I need to add more, save the Testimony of all Christians of what denomination soever under the Cope of Heaven, save only the Mushrom Sect of *Brownists* sprung up the other night, all who have given their name of Christ, and acknowledge and have some dependence on either the Patriarch of *Constantinople* in the East, or of *Rome* in the West, or of *Muscovia* in the North, or of *Alexandria* in the South together with the *Cophtie*, *Maronites*, *Abissenes*, and *Chinesses*, not only admit of Episcopal Government, and most willingly submit to it, but never had, or at this day have any other? Neither is this, or can it be denyed by our *Aerians*: but they tell us, that these are Christians at large, who hold many Errors and Superstitions with the Fundament, Is of Christian Doctrine: their Churches are like *Oare* not *cleansed* from earth: like *gold not purged from dross*: like threshed *wheat not fanned from the chaffe*; *like meal not sifted from the bran*; *like wine not drawn off the lees*: we are, say they, upon a Reformation, and the New Covenant engageth us to endeavour the Reformation of the Church of *England* in Doctrince, Worship, Discipline, and Government, according to the Word of God, and according to the Example of the *best Reformed Churches*. *The best Reformed which are they?* whether the Remainders of the *Waldenses* and *Albigenses* in *Piemont*, and the parts adjoyning

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ing; or the *Taborites* in *Bohemia*; or of the *Lutherians* in *Germany* or thoſe that are called after the name of *Calvin* in *France*, and elſewhere.

First, for the *Waldenſes*, the fore-runners of *Luther*, as he himſelf confeſſeth, they had Biſhops who ordained their Paſtours; a Catalogue whereof we may ſee in the Hiſtory of the *Waldenſes*, First written in *French*, and after tranſlated into *Engliſh* by a learned Herald.

See alſo G. *Abbot* in his Tract of the Viſibility of the Church, and in his Anſwer to *Hill*.

Secondly, for the *Lutherian* Churches, they have Prelates governing them, under the Titles of Archbiſhops and Biſhops in *Poland*, *Denmark*, and *Swethland*: but under the name of Superintendents and Intendents in *Germany*? and as for their judgment in the point, it is expreſly ſet down in the* Apology of the *Auguſtane* Confeſſion, in theſe words, *We have often proteſted our earneſt deſire to conſerve the diſcipline of degrees in the Church by Biſhops*. Nay, † *Luther* himſelf, who of all men moſt bitterly inveighed againſt the Antichriſtian Hierarchy, yet puts water into his wine, adding, *Let no man hereby conceive, that I ſpeak any thing againſt the ſtate of Biſhops,*

* Apol. Confeſſ. Auguſtan. c. de numero & uſu Sacrament. *Nos ſæpe proteſtati ſumus ſumma cum voluntate conſervare politiam Eccleſiaſticam, & gradus in Eccleſia factos etiam ſumma authoritate: ſcimus enim utili conſilio Eccleſiaſticam diſciplinam hanc modo quo veteres eam deſcribunt conſtitutam.*

† Luther Tom. 2. p. 320. *Nemo contra ſtatum Epiſcoporum & veros Epiſcopos, vel bonos paſtores dictum putet, quiquid contra hos tyrannos dicitur.*

but

but only against Romish Wolves and Tyrants. Neither are the *Lutherans* of another mind at this *day* witness their every-way accomplished † *Gerard:* 'None of us, *saith* 'he, affirmeth, That there is no difference between a Bishop, or Presbyter 'or Priest; but we acknowledge a difference of Degree, for good Order sake, and to preserve Concord in the Church.

† Gerard. de Ministerio Eccles. *Nemo nostrum dicit nihil interesse inter Episcopum, & Presbyterum; sed agnoscimus distinctionem graduum propter Ecclesiæ ut concordia conservetur.*

Here, me-thinks, I see the *Smectimnuans* bend their brows, and answer with some indignation: What have we to do with the *Lutherans* who have *Images* in their Churches,, and Auricular confession, and maintain Consubstantiation, and Ubiquity, and intercision of grace, and many other Errors! We are of *Calvina*, and hold with the Doctrine and Discipline of *Geneva*, which hath no *allay* at all of Error and Superstition, but is like the pure Angel-gold.

Here though I might (as many have done) crave leave to put in a Legal Exception against the Authority of *Calvin* and *Beza* in matter of Discipline, because they had a hand in thrusting out the Bishop of *Geneva*, and the Lay Presbyterian Government was the issue of their brain; and we know it is natural for Parents to doe upon their own Children, and accompt them far fairer and more beautiful then indeed they are: yet such was the ingenuity of those worthy Reformers, and such is the evidence and strength of Truth, that in this point, concerning the Abolition of Episcopacy in the Church of *England*. I dare chuse them as Umpires.

BRITISH 16 MY 88 MUSEUM

First, let * *Calvin* in his exquiſite Treatiſe concerning the Neceſſity of reforming the Church the moſt proper place (if any were) clearly to deliver his judgement in this Controverſie; where having ript up the abuſes of the *Romiſh* Hierarchy, in the end thus he reſolves. [Let them ſhew us ſuch an Hierarchy, in which the Biſhops may have ſuch preheminency, that yet they refuſe not themſelves to be Subject to Chriſt, that they depend upon him as the only head, and refer all to him, & ſo embrace brotherly ſociety, that they are knit together by no other means than his truth, and I will confeſs they deſerve any curſe, it there be any who will not obſerve ſuch an Hierarchy with reverence and greateſt obedience.]

* Calv. de neceſſ reform. Eccleſiæ, *Talem nobis Hierarchiam ſi exhibeant, in qua ſic eminent Epiſcopi, ut Chriſto ſubeſſe no recuſent ut ab illo tanquam unico capite pendeant & ad ipſum referantur, in qua ſic inter ſe fraternam ſocietatem colant, ut non alio modo quam ejus veritate ſint colligati; tum vero nullo non anathemate dignos fateor; ſi qui erunt qui non eam reverenter; ſummaque obedientia obſervent.*

After him, let us hear † *Beza* in that very Book which he wrote againſt *Saravia*, a Prebend of *Canterbury*, concerning different Degrees in the Clergy but *ſaith he*, if the Reformed Churches of *England*, remain ſtill ſuported with the Authority of their Archbiſhops and Biſhops, as it hath come to paſs in our memory, that they have had men in that rank, not only famous Martyrs, but moſt excellent Doctors and Paſtors, (which happineſs I, for my part, wiſh that they may continually enjoy) &c. Surely, he that ſo highly extolled our Biſhops, and wiſhed that that Order might, like the tree in the Poet, continually bring forth ſuch golden boughs and fruit, would not readily ſwear to endeavour the utter Extirpation thereof.

† Beza de grad. Minſt Evang. c. 18, Seſſ 3. *Quod ſi nunc Eccleſiæ inſtaurate Anglicanæ ſuorum Epiſcoporum & Archi epiſcoporum authoritate ſuffultæ perſtant, quemadmodum hoc illis noſtra memoria contigit ut ejusordinis homines non tantum inſignes Dei Martyres, ſed etiam præſtantiſſimos Doctores & Paſtores habuerit, &c.*

FINIS.